EMERGING GOOD PRACTICE

Round 03 of the Mentoring and Evaluation Scheme

A Partnerships Against Domestic Violence initiative.

Report Submitted by

PAUL MEMMOTT & ASSOCIATES

To the Commonwealth Office of the Status of Women in the Department of Prime Minister and Cabinet, Canberra.

September, 2003
# Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0</td>
<td>DOCUMENTATION OF EMERGING GOOD PRACTICE</td>
<td>1</td>
</tr>
<tr>
<td>1.1</td>
<td>Ongoing Identification of Good Practice Models, Practices, Operational Features and Effective Strategies and Approaches Across Projects</td>
<td>1</td>
</tr>
<tr>
<td>1.1.1</td>
<td>Criteria Used by Mentors for Identifying ‘Good Practice’ Being Displayed by ISPs</td>
<td>1</td>
</tr>
<tr>
<td>1.2.0</td>
<td>Western Australian Good Practice Examples</td>
<td>2</td>
</tr>
<tr>
<td>1.2.1</td>
<td>Jarlmadangah Buru Aboriginal Corporation - ‘Promoting Life Project’</td>
<td>2-3</td>
</tr>
<tr>
<td>1.2.3</td>
<td>Yorgum Aboriginal Corporation - Men’s Psychological Health and Booklet Projects</td>
<td>4</td>
</tr>
<tr>
<td>1.3.0</td>
<td>South Australian Good Practice Examples</td>
<td>5</td>
</tr>
<tr>
<td>1.3.1</td>
<td>Goreta Aboriginal Corporation - Family Support Worker Project</td>
<td>5-9</td>
</tr>
<tr>
<td>1.3.2</td>
<td>Weena Mooga Gu Gudba Inc - Kunta Wia (NO Shame) Project</td>
<td>10-15</td>
</tr>
<tr>
<td>1.4.0</td>
<td>Queensland Good Practice Examples</td>
<td>16</td>
</tr>
<tr>
<td>1.4.1</td>
<td>Krurungal Aboriginal and Torres Strait Islander Corporation for Welfare Resource and Housing - Family Domestic Violence Prevention and Intervention Project</td>
<td>16-17</td>
</tr>
<tr>
<td>1.4.3</td>
<td>Gumbi Gumbi Aboriginal and Torres Strait Islander Corporation</td>
<td>18-20</td>
</tr>
<tr>
<td>1.4.7</td>
<td>Murrigunyah ATSI Corporation for Women - ‘Family Safety Program’</td>
<td>21-27</td>
</tr>
<tr>
<td>1.4.9</td>
<td>Sandgate Indigenous Network ‘Safety in Families Project’</td>
<td>28-30</td>
</tr>
<tr>
<td>1.5.0</td>
<td>Apunipima Cape York Health Council ‘Stepping Up’ Project</td>
<td>31-34</td>
</tr>
<tr>
<td>1.5.0</td>
<td>Northern Territory Good Practice Examples</td>
<td>35</td>
</tr>
<tr>
<td>1.5.1</td>
<td>Miwatj Health Aboriginal Corporation - Raypirri Rom DV Model</td>
<td>35-37</td>
</tr>
<tr>
<td>1.5.4</td>
<td>Tangentyere Council Remote Areas Night Patrol Support</td>
<td>38-40</td>
</tr>
<tr>
<td>1.6.0</td>
<td>New South Wales Good Practice Examples</td>
<td>41</td>
</tr>
<tr>
<td>1.6.1</td>
<td>Gudu Wondjer Safe House - Respect Project</td>
<td>41-42</td>
</tr>
<tr>
<td>1.6.2</td>
<td>Southern Women’s Housing Inc. - Koori Domestic Violence Inter-Agency Group</td>
<td>43</td>
</tr>
<tr>
<td>1.6.3</td>
<td>Miimi Mothers - Healing Families Our Way</td>
<td>44-46</td>
</tr>
<tr>
<td>1.6.5</td>
<td>Warlga Nguurra - Helping Ourselves, Community Based Outreach</td>
<td>47</td>
</tr>
<tr>
<td>1.6.6</td>
<td>Barkuma Neighbourhood Centre - Message Prints</td>
<td>47</td>
</tr>
<tr>
<td>1.7.0</td>
<td>Victorian Good Practice Examples</td>
<td>48</td>
</tr>
<tr>
<td>1.7.1</td>
<td>Secretariat of National Aboriginal &amp; Islander Child Care S.N.A.I.C.C. - National Family Violence and Child Abuse Community Awareness and Prevention Campaign</td>
<td>48-54</td>
</tr>
</tbody>
</table>
1.0 DOCUMENTATION OF EMERGING GOOD PRACTICE

1.1 Ongoing Identification of Good Practice Models, Practices, Operational Features and Effective Strategies and Approaches Across Projects.

This interim report on Good Practice, titled Emerging Good Practice represents a partial and incomplete documentation of Stage 01 Projects and Stage 02 Projects. The following extract from Contract Schedule A (Consultancy Services) outlines the broad requirements for PMA’s record of good practice models that will be outlined in this section:

2. To document good practice models emerging from project work.
   a) Through undertaking Mentoring activities, identify good practice models of projects which aim to reduce domestic and family violence;
   b) Undertake comparative analysis of the projects to identify good practice principles, operational features, and features, and effective strategies and approaches across the projects;

1.1.1 Criteria Used by Mentors for Identifying ‘Good Practice’ Being Displayed by ISPs

‘Good practice’ may apply to an approach, a technique, a method, a process, a document, a media product, a role, a concept or a message being utilized for the prevention or reduction of family violence.

A number of the following criteria should apply:-
1. An approach or technique that’s creative, effective and culturally appropriate.
2. Evidence of thorough implementation or use.
3. No major problems being experienced with the approach or technique.
4. Any minor problems being experienced are readily rectified.
5. The approach or technique can be clearly articulated or described (and hence is reproducible or able to be readily replicated).
6. The approach or technique is adaptable or flexible, and can be implemented in different communities or contexts, while still being responsive to needs as they arise.
7. The approach or technique logically contributes to the prevention or reduction of family violence.
8. A planned process that can readily link together the components of an anti-violence strategy or program (re. shows evidence of an integrative process).
9. Should enhance existing practices and invigorate existing levels of social capital.
10. Should be cost-effective and sustainable, ie does not require large expenditure of resources.

A barrier to readily accessing and reporting on good practice has been the limitation of phone contact alone, which has proved problematic in terms of the successful elicitation of ‘good practice’ information from the majority of ISPs. The methodology undertaken by PMA and its Mentors was therefore to use the scheduled visits to document ‘good practice’ as evidenced at the visit. The following material, although preliminary, is also drawn from reports, materials resulting from individual projects and general observations made by Mentors and PMA project team. In the ensuing state-by-state discussion, good practice models will be referred to by this general term, unless a finer distinction with regard to strategy, policy is required.
1.2 Western Australian Good Practice Examples
1.2.1 Jarlmadangah Buru Aboriginal Corporation - ‘Promoting Life Project’

The specific aims and objectives of this project were as follows:

* To provide a vehicle for intervention with adolescents living in rural and remote communities and dealing with family violence issues;
* To engage educational and preventative strategies for all adolescents, but in particular, those ‘at risk’ of becoming involved in family/community violence either as victims or perpetrators;
* To promote attitudes and a general climate of belief, intolerant of violence;
* To encourage young men and women to articulate their intolerance of violent behaviours;
* To reduce the incidence of domestic violence among adolescent individuals and communities as a whole;
* To increase the general awareness and understanding of violence issues, and remake certain environments, like schools, into places whose structures and policies are anti-violence;
* To provide training for community figures (such as council members and teachers) on the nature of violence and the factors, which can facilitate or inhibit its occurrence; and
* To provide improved responses to both victims and offenders of violence.

PMA’s profile is based on the 1st and 2nd Progress Reports submitted to OSW. The evidence in these documents, and the impression mentor, Fred Spring gained from his exposure to the project team, reveals that they were demonstrating good practice in a number of areas. PMA believes that it would be vital to conduct a closer analysis of this project’s strategies and processes in order to document the high standard of practice it has displayed. This can only be done effectively when the contents of the third and final Progress are analysed.

It is apparent to PMA and the Mentor (FS) that this WA project is displaying good practice with regard to its model for intervention with Indigenous adolescents, its project management techniques and its networking efforts. These practices are reflected in the project’s 1st Progress Report, a document entitled Putting Families in the Picture: Prime Ministerial Youth Homeless Taskforce Report (FaCS, 1998), and the good practice principles in early intervention approaches to youth homelessness it sets out, were used to inform the project throughout its course. These guiding principles can be summarised as: accessibility, client driven service delivery, holistic approaches to working with young people and families, culturally appropriate service delivery, and building sustainability.

Elements of competence evolved during the Resourceful Adolescent Program (RAP) and were used to measure this project’s learning objectives. These are: personal strengths, cognitive therapy, keeping calm, problem-solving, support network, interpersonal problem solving, and empathy and perspective taking. The 1st Progress Report also lists the Draft National Action Plan for Suicide Prevention (National Advisory Council for Youth Suicide Prevention, 1999) as another document the project team referred to for guidance on relevant good practice. In January 2001, the project coordinator and evaluator travelled to Cairns to assess the Cape York Family Violence Advocacy Project and found evidence of emerging good practice there. Members of the CY project were invited to visit Jarlmadangah Burru and discuss the ‘Building a Model to Live in Harmony’ project. The 2nd Progress Report provides ample evidence of the great skill with which a supportive network of relevant agencies and individuals was initiated and maintained. It also presents a draft format for the intervention model that the project team was developing (refer following page).

ADDITIONAL MATERIAL TO BE INCORPORATED FROM THE FINAL REPORT SUBMITTED NOVEMBER, 2001
Figure 1.2.2 Jarlmadangah Buru AC Project’s Model by Which Family Violence in Nyikina-Mangala Communities Should be Addressed.

A MODEL TO ADDRESS FAMILY VIOLENCE IN NYIKINA-MANGALA COMMUNITIES

Local Service Providers
* Establish connections between community & the providers
* Conduct ?-based workshops
* Develop service protocols
* Draw up Service Agreements

Women & Men in Communities
* Conduct workshops: self-esteem cycle of violence historical context services available how to change

Regional Service Providers
* Draw up Memorandum of Understanding
* Action Strategic Plan
* Exchange information at regular meetings
* Lobby for change in policy/ funding/services
* Form partnerships/aliances
* Coordinate services to the region

REDUCTION AND PREVENTION OF FAMILY AND COMMUNITY VIOLENCE

[Model adapted to local framework from the Apunipima Family Violence Advocacy Project - 2001 (featured on page 16 of the ‘Building a Model to Live in Harmony (Jarlmadangah Buru community)’ project’s 2nd Progress Report).]
1.2.3 Yorgum Aboriginal Corporation - Men’s Psychological Health and Booklet Projects

The objective of these two projects were, respectively, to produce a number of men’s workshops or group therapy sessions and to publish booklets that challenged myths concerning violence and abuse.

As noted in its 1st Progress Report, Yorgum Men’s Project had a number of complicating factors to overcome in establishing its Men’s Group. Firstly, it had to operate within a wider context of conflict concerning a number of ‘key’ Aboriginal men who were believed by some members of the community to have misused their positions of bureaucratic power. The ‘healing movement’ these men had initiated had therefore stalled, and Yorgum found it necessary disassociate from the confusion and factionalism surrounding it. The organisation itself had a number of internal issues to resolve and it was necessary to reestablish an active client base of families, from which to draw out men to participate in the Men’s Group sessions.

PMA and the Mentor (FS) believe that the networking strategies followed by this project’s officer when dealing with both relevant agencies and community members, represent good practice that would be useful to document.

PMA and the Mentor also believe that the networking skills being displayed by WA Project No 9 are also important to document in the ‘meta-evaluation’ of the Mentoring project. Its 2nd Progress Report describes a ‘best practice’ approach to community development processes and contributions that has been taken. It is one in which women are involved first, before men from significant local family groups are negotiated with. Up to 2 and 3 months are required from the beginning of the process to review and consider material that is brought in and disclosed at the first workshop. After this mixed (male and female) meetings are held like community forums, from which single-gender groups form.

ADDITIONAL MATERIAL FROM FINAL REPORT AND DISCUSSION BOOKLET TO BE INCORPORATED.
1.3 South Australian Good Practice Examples

1.3.1 Goreta Aboriginal Corporation - Family Support Worker Project

Rachael Stacy, this project’s Mentor, has identified the following examples of good practice being demonstrated by Goreta. The overarching aim of this South Australian project is to develop an early intervention and prevention strategy with regards to family violence, identify relevant services and provide information on culturally appropriate service provision.

All of Community Approach

In planning strategies to deal with family violence problems, an all of community approach has generally been taken by the Goreta project team. Meetings involved school, health and Goreta Aboriginal Corporation personnel, as well as Elders. Networking outside the community, across a range of non-local service providers, was also a key strategy utilised and a component of the eventual success of this PADV project. The networking skill demonstrated was an essential one in assisting the Point Pearce community, because its members regularly utilise outside services, and because Point Pearce is the focus of a broader population of Narrungga families that includes people living in other Yorke Peninsula urban centres, as well as in Adelaide.

Police Involvement in Community – trying to create positive relationships with the Police

A number of ways in which this could be done were investigated by this project and its project officer. The events planned included:

a) inviting local members of the Police force to talk at the local sports days and other community events,
b) inviting them to visit the community and have a presence in the community (not just turn up when there is a problem),
c) meet with the regional superintendent and make them aware of issues that are relevant to the Indigenous communities in the region,
d) discuss ways Police can input into the community eg one Policeman was working with the youth of Point Pearce and trying to get involved in the community in general,
e) invite Police to run programs in the community eg life skills programs,
f) after meetings with the Indigenous Police Unit in Adelaide a Policewoman has agreed to visit Point Pearce regularly and become more involved in the community,
g) monthly meetings with local police by Indigenous health professionals and/or key community members,
h) facilitating the Living Skills Program – a Police initiative developed by personnel from the Young Offender Unit and Department of Education and Children’s Services, now Department for Education, Training and Employment (DETE) in 1996 for 12-14 year olds (age group can vary).

See the following for a description but don’t think we should include any of this until permission has been sought by the Police (which RS is chasing)....

“The following is provided as a background to the Living Skills programme:

In August 1996, Sgt. Karen Robinson of Elizabeth Young Offender Unit and Ms Barb Pinson, Student Attendance Counsellor (from the then Dept of Education and Children’s Services, now Dept for Education, Training and Employment) were involved in a Blue Light Camp
for ‘Youth at Risk’. The camp was of four days duration, held at Echunga Police Reserve for twelve 13-14 year old girls. Although the camp was successful in regard to positive outcomes for the youth, it was realized that the camps are often limited by the lack of follow up for the youth; they can be expensive to run; where guest speakers are utilized they may have long distances to travel to get to the camp site; the cost of wages for after hours work of the camp supervisors is usually an issue to be overcome; a lack of suitable available supervisors; and being a supervisor on such camps is extremely emotionally and physically draining.

Rather than put these issues in the ‘too hard basket’, Robinson and Pinson decided to pursue an alternative programme for ‘at risk’ youth which did not involve an actual camp (defined as involving at least one night sleep-over at a given site). What resulted relies heavily on the ‘at risk’ issues covered on the August 1996 Blue Light camp, but has addressed all the above concerns re costs, supervisors and follow-up.

The final result is the ‘Living Skills programme’ for 12-14 year old youths, however the targeted age group can vary depending on local needs. If catering for a younger age group, be aware that the youth will generally need to be involved in more of the physical activity suggestions, and less of the reading/writing activities.

The programme is designed to be conducted one day a week for four hours over a nine week school term. It is conducted at a central school. All arrangements for transportation of youths not from that school must be determined prior to the commencement of the programme. The youths are nominated by each school - general criteria used includes that the young person truants; displays behavioural problems at school; is targeted by other youth; lacks self-confidence; does not appear to have positive role models in their social circumstances; does not mix well with other youth; or any other mix of behaviour which the school identifies. A single school may also choose to run the programme for their own students.

This programme is not specifically designed for offending youth. The Category ‘C’ and ‘D’ Blue Light camps are generally more appropriate for such youth, however components of this programme can be used wherever considered appropriate. In other words, this programme is designed to be flexible for whoever the target group is.

The police officer supervisor needs to conduct history checks on each youth nominated to identify ‘victim’ issues, offending background, missing person reports, etc. Where a youth is a victim of offences this knowledge will assist supervisors in their handling of sensitive matters such as when the sessions on ‘feeling safe’, ‘trust’ and ‘rights of children’ are dealt with. Any youth with an offending history other than informal cautions or very minor one-off instances should not be in the same programme as non-offending youth. It is likely that schools will nominate more than 12 youth for the programme. The police officer supervisor and Education Department member should prioritize the youth for inclusion on the programme.

Many of the youth whom this programme was developed for are from highly dysfunctional family backgrounds. Many of them come to school without having had breakfast, nor do they have any provisions for lunch. Some of them have extremely poor hygiene. There is
likely to be unemployment in their household so unless someone in that household specifically goes to the effort of setting an alarm in the morning to get these young people up for school, their attendance may be spasmodic. There may not be an established work ethic in their household which is reflected in poor school attendance. Many of these young people are victims of assault, often from within their own family unit. Some parents do not have effective parenting skills. This may mean that some youth are quite literally left to bring themselves up. Some youth are used as baby sitters for younger siblings. There are some youth who have learning difficulties and may have no confidence in themselves, especially if everyone around them is telling them that they are ‘stupid’ and ‘good for nothing’ and ‘will never amount to anything’. Many children are suffering such damage daily. This programme seeks to break that cycle.

A full year follow-up is maintained for each youth. This is achieved by holding at least one ‘reunion’ of the group for the next 3-4 school terms. Telephone contact by supervisors with each youth is also encouraged, as is the sending of positive support notes to each youth through the 12 month period.

The programme is deliberately run as a single sex programme as it is realized that when boys and girls are in a group together, the dynamics of that group are altered and the young people’s responses are affected by the opposite sex being present. Because many of the issues addressed on the programme are particularly personal and address many feelings and emotions, this programme was not designed for both sexes together.

The programme can be run equally effectively in the metropolitan area or the country. Where visits to the city and police establishments are in the programme (e.g. the police station, Country Fire Service headquarters; Council offices, local Court houses; local hospitals; Family and Youth Services offices; local shopping area, etc.).

Once the initial purchases of art, craft and activity resources have been obtained, these can be maintained at minimal cost for future programmes. Schools are generally prepared to donate stationery (e.g. folders, scissors, glue). As each programme is likely to come in under budget, the remaining funds are used towards reunions.

In relation to the funding and these programmes, State Blue Light took a big step in faith in Robinson and Pinson and agreed to fund the first two programmes. Sponsorship for the next two programmes was provided by Elizabeth Rotary. Elizabeth Rotary once again provided sponsorship of the northern suburbs programme for terms three and four of 1998. If assistance with sponsorship is sought, please contact the State Blue Light Co-ordinator or Sgt. Robinson.

Don’t under-estimate the generosity and support of local service groups. By being prepared to go out into the community and speaking to different community groups this will go a long way towards obtaining financial and practical support for the programmes. Local Neighbourhood Watch groups may also offer to assist the programme either financially or in practical terms such as the provision of graffiti removing equipment. Robinson and Pinson are both keen to assist with the formation and commencement of further Living Skills programmes in the State.

The manual has been prepared to provide the Living Skills programme coordinator with
sufficient information, activities and ideas to meet the objectives for each session. The manual is in no way presented as the only way to achieve these objectives, but it is intended to be used as a consistent base to work from for all such programmes. Where outside sources have been utilized, acknowledgment has been made of that source.

The author wishes you every success with this venture and assures you that even though the going will be tough with some of the youth who will test your patience and sanity to the limit, by the end of the programme these same youth are likely to be the ones who have benefited the most from your endeavours. These are the youth who will have developed a sense of self-esteem. They will have learnt positive and effective ways of dealing with conflict and anger management. They will have found out the hard way that there are consequences for their actions, but they will also have benefited from being in a safe environment where they are treated with respect, honesty and friendship.

Police/youth barriers can be totally broken down and these young people are given positive experiences in their life that may other wise never have presented themselves. It is a win/win situation for all who are prepared to get in there and give of themselves, do the hard work, and have a go.

And that’s what the programme is all about. The youth we develop and spend time with today will in time, determine our future.

Living Skills Programme Budget (November 2001)

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stationery (per programme)</td>
<td>$20</td>
</tr>
<tr>
<td>(folders/paper/pens)</td>
<td></td>
</tr>
<tr>
<td>Give-aways</td>
<td>$30</td>
</tr>
<tr>
<td>Recreation</td>
<td>$120</td>
</tr>
<tr>
<td>Celebration</td>
<td>$50</td>
</tr>
<tr>
<td>Camera film</td>
<td>$5</td>
</tr>
<tr>
<td>Certificates</td>
<td>$5</td>
</tr>
<tr>
<td>Name tage/holders</td>
<td>$10</td>
</tr>
<tr>
<td></td>
<td>$250.00</td>
</tr>
</tbody>
</table>

All proposed expenditure is flexible. All suggested amounts are maximums. It is envisaged that programmes should be able to operate well under budget, with a view to excess funds being utilised for reunions and/or towards purchase of reusable programme property, eg a camera, crockery and cutlery.

Where possible, sponsorship for the entire programme is sought. The State Blue Light Co-ordinator and/or the Community Programmes Co-ordinator may be able to assist with gaining sponsorship. Assistance with the provision of stationery is often possible from the participating schools. The State Blue Light Co-ordinator may be able to assist with the provision of T-shirts or give-aways.

One programme for fifteen girls has already been run on a budget of $25.00. This paid for small give-aways and a celebration afternoon tea. The school provided all the stationery; outings were to local police establishments; the session attending the market and shared meal was substituted by ‘get to know you’ games and role plays; Blue Light provided a film for the camera; and certificates were generated on a computer.”
Drugs and Alcohol Detoxification Program
During the time Ann Newchurch was engaged with Goreta’s PADV project, she approached the Aboriginal Service Division of Local government Support Services regarding the creation of a Drug and Alcohol Position for Point Pearce. Funding was available for a worker to be employed in the community. However, Ann lobbied hard that instead of creating a position within the community, the money be made available for existing service providers to run a detoxification program for young people with substance abuse problems. After much negotiating, the government agency agreed and the money was given to the community health team. Meetings were held with community members, health team members and young people with substance abuse problems. The latter were encouraged to participate in a community project that had a number of components, and their assistance was sought for its design. The program components included community tree planting and development of the old community common, drug and alcohol awareness and treatment, and a ten day detoxification program on an offshore island. The ‘detox’ was attended by health professionals (nurses and counsellors) and a works supervisor, whose role was to coordinate the participants’ refurbishment of the old buildings on the island. From initial reports this program was very successful.

Courses run in the community
Courses on effective parenting, life skills, sexual health, family well-being, and anger management were run regularly in the community through schools, TAFE and other service providers.

Community Service
It was arranged that community service for young offenders was to be managed by the Point Pearce Indigenous community itself. Tasks were chosen that would be of genuine benefit to the community, and those completing them were encouraged to recognise the genuine contribution they were making. Recently, a group of young people doing community service were involved in re-greening the community common in Point Pearce, which benefitted the whole community as a meeting place, a playground for children, a sitting down place, picnic place, and a basketball playing place for young people.

Meeting with GPs and other drug and alcohol outlets’ personnel
A meeting was held with all GPs in the Yorke Peninsula to discuss their responsibilities and ways in which they could reduce the availability of prescription drugs to young people who are abusing them. It was identified that people in the community were regularly presenting to doctors with symptoms requiring prescription drugs and then distributing these to local substance abusers. The meetings strengthened the recognition that the community must work with doctors to find alternatives to (or ways to reduce) the on-going prescribing of drugs to these people eg. requiring they attend counselling.

Increasing the support and diversionary programs available in the community for young people in the school holiday periods.
It had been recognised that community problems increase during school holidays due to an influx of young people from Adelaide and other larger centres whose relatives live in Point Pearce and whose parents send them to Point Pearce for various reasons (eg. parents are working or can’t look after their children).
1.3.2 Weena Mooga Gu Gudba Inc - Kunta Wia (NO Shame) Project

The overarching aim of this next South Australian project is to raise awareness in children about family violence issues through education campaigns.

**Storyboarding**

This project’s Mentor, Rachael Stacy, identified that the good practice technique of ‘storyboarding’ was being demonstrated by the Weena Mooga team. It is a form of narrative therapy in which a board and symbols are used to tell a story or depict a scene. It’s benefit is in the less confrontational alternative to direct questioning that it provides. This alternate focus enables young people to identify either problems they are experiencing at home, or in the community in general. Storyboarding assists family violence workers in gleaning information about what’s happening in the community, where the gaps in service delivery are, what the big issues in the community are, and what people’s perceptions are about various issues, like service delivery.

Initially the young people are invited to collaborate in an effort to portray their home, community or camp by placing symbols on a red board symbolising the earth. The ‘picture’ or story they construct will show them in relation to their family members, to alcohol and other drugs, and in relation to services in the community. Each of these facets can be represented with a different symbol. The ‘story picture’ is then used to access the young people’s individual stories and to identify the problems experienced by them.

‘Storyboarding’ originated in Alice Springs where it was designed by Barbara Power, a Senior Project Officer, working with the Drug and Alcohol Services Council. It was developed by her as a community consultation tool in the ‘NT Aboriginal Communities Living with Alcohol’ program. Barbara Power provided ongoing support and advice to Dylan Coleman, the Project Officer for the Aboriginal Services Division (Department of Human Services), who has used ‘storyboarding’ with groups of Indigenous youth in Ceduna.

Following is an analysis of the technique that was extracted from a report prepared by Dylan Coleman. This report was entitled “Substance Misuse Strategy for the Aboriginal Community of Ceduna and Surrounding Areas: A Time for Healing - Creating Safe Spaces in Which We Can Heal Together” and was produced in October 2001.

“Appendix 6: Storyboard Information

Creating Healthy Choices with Aboriginal People: a Substance Misuse Community Action Strategy.

*The Northern Territory Aboriginal Living with Alcohol “Story Board” Communication Tool*

The “Northern Territory (NT) Storyboard” is a unique communications tool designed by Barbara Power and further developed in partnership with the Aboriginal Living With Alcohol Program design team (Bernadette Shields, Dr Carol Watson and Dr Shirly Heudy) and Northern Territory Aboriginal health promotion staff. It was trailed at the Aboriginal community of Oenpelli in 1992-3 and was approved by them for use in their community. Requests from other Aboriginal communities quickly established its relevance for use as a means to establish effective communication
between Aboriginal Living with Alcohol Program staff and Aboriginal communities.

The “Northern Territory (NT) Storyboard” is a felt covered, rectangular shaped wooden board (70x100cm), which is hinged in the middle for ease of transport. When opened out the storyboard lies flat for easy viewing.

It is usually striking with its red felt background and several groups of small black felt dots and green felt dots located on its surface. Inside the black dots are smaller red felt dots. Some of the black dots also have small, rectangular, orange felt pieces on their surface.

The red background represents the land. The black dots represent the people. The smaller red dots represent their identity, culture and spirituality. The green dots represent the children. The orange rectangles represent alcohol.

The “NT Storyboard” facilitates the sharing of key messages regarding the choices people have with alcohol use through the medium of stories. Each dot on the storyboard has a story that is shared. The dots are movable and as their stories are revealed they can be moved in different parts of the board. They stories are shared with Aboriginal people in their communities by the Aboriginal staff of the Aboriginal Living with Alcohol Program.

These personalized stories contain messages that emphasise the various factors that increase and limit risk situations associated with alcohol use and include the spectrum of individual attitudes, beliefs and behaviours. The dangers of intoxication, harmful regular use, binge drinking and dependent use are all highlighted in a non-judgemental way. This enables the audience to relate these stories to their own and other’s experiences within a non-threatening environment.

The “NT Storyboard” is designed to share the latest, relevant research information about alcohol use and its associated harms and assist in the identification of:

* indigenous, community concerns about current, alcohol use problems,
* current, local action being taken to reduce these problems, and,
* further action needed to reduce alcohol use problem.

Whilst the Northern Territory storyboard was designed to enhance community action in response to alcohol use issues within the Northern Territory it is adaptable to different locations and other drug use concerns.

In 1998 the Aboriginal Drug and Alcohol Council of South Australia (in collaboration with NCETA staff), received a Living Health grant to trial the South Australian adaptation of the Northern Territory Aboriginal Living with Alcohol Program’ innovative “Storyboard” communication tool. Storyboard demonstrations conducted in a variety of settings (individual and community) to reduce drug problems within SA Aboriginal communities.

Bibliography
Schools Co-operation
The Youth Project has been run in co-operation with the two schools in Ceduna and other Youth services. An hour a week has been allocated by the schools for Indigenous pupils to leave the school and visit the youth centre in order for them to participate in this program. The involvement of all youth-focused service providers within the community is considered a fundamental part of the success of the project and a good example of the benefits of networking.

Bush Breakaway Program
The bush breakaway program has been developed over one year by Nick Schubert and others. Kerry, Nick and Dylan work closely together on youth issues, of which this has been a part. The bush breakaway program was modelled on the Point Pirie model called ‘bush lore’ but has deviated from it in developing a program specific to the Ceduna community. It involves taking young people who are on Court Orders or have to do community service, ‘out bush’ for about a week at a time. Each person has a mentor while participating in this program, whose aim is to challenge offensive behaviour.

The venue where the project participants will stay is an emu farm located outside Ceduna, which currently employs young Indigenous people through CDEP. Dormitories are being built at present to accommodate the program participants. The Emu Farm is also currently working in schools and trying to have courses included in the school leaver curriculum, as well as part of the local TAFE program. Such courses would include horticulture, landscaping and aquaculture.

Community Networking
Community networking has been a major aspect of the ‘kunta wia’ program and of this community’s general approach to dealing with family violence. Weena Mooga have a reference group which includes representatives from the Indigenous Sporting Complex, FAYS, Ceduna Koonibba Aboriginal Health, Aboriginal Legal Rights Movements, Police, Crossways Lutheran School and Ceduna Area School.

The research into family violence carried out by researchers from SACRRH involved a reference group that included Weena Mooga, local schools, ATSIC, FAYS and local youth workers.

There is a general attempt to be more inclusive of the total community with the understanding and aim that this will contribute to a healthier community.
Figure 1.3.3 Article in local newspaper regarding an aspect of Weena Mooga’s Kunta Wia (NO Shame) Project.
Figure 1.3.4 An ‘family violence’ information flyer prepared and disseminated by Weena Mooga’s Kunta Wia (NO Shame) Project team.
Figure 1.3.5  An information flyer entitled ‘Our Community Our Future’ prepared and disseminated by Weena Mooga’s Kunta Wia (NO Shame) Project team.

Note: An official launch of the Ceduna Family Violence Research Report was held on 14 December 2001, and Jane Lester was a guest speaker.
1.4 Queensland Good Practice Examples

1.4.1 Krurungal Aboriginal and Torres Strait Islander Corporation for Welfare Resource and Housing - Family Domestic Violence Prevention and Intervention Project

The good practice example featured below (and on the following page) is the Krurungal Family Violence information brochure designed, printed and distributed by the project officer, Kevin Slab.
Featured above is the back page of the Krurungal Family Violence information brochure. It was designed to be folded into three parts. This project’s aim was to identify factors leading to outbursts of violence, including alcohol and drug abuse, and educate the community regarding them. Information was also to be disseminated on available services. The above brochure formed part of this strategy. It displays ‘good practice’ in its clearly made points about common causes of family violence and ways to prevent it, and in the figures, clearly delineated as Aboriginal, that illustrate it.
1.4.3 Gumbi Gumbi Aboriginal and Torres Strait Islander Corporation - Family Education as Family Healing; Education Workshop Activities for the Whole Family

Following are a series of pamphlets, or parts thereof, that were designed, printed and distributed as a part of the Gumbi Gumbi project, whose aim was to run education campaigns and workshops to promote healing in all family members, particularly in relation to alcohol and drug abuse.

Each pamphlet, or selected pamphlet element, reflects the level of thought given to layout, the kinds of pictorial elements that have been included, and what they attempt to communicate. The pamphlets were used to advertise PADV project-related events and the work of Gumbi Gumbi’s Halo House. They are examples of ‘good practice’ that are necessarily simple due to resource constraints.

Figure 1.4.4 Banner to an information flyer produced by Gumbi Gumbi’s project team.

Loss and Grief Support Group

(Support, Conformity, Affinity, Fondness, Alliance, Understanding, Empathy, Acceptance, Remembrance.)

The above selection was used as the banner for a flyer advertising a support group whose inaugural meeting was held on 21 January 2002 at the Gumbi Gumbi offices. It was run by Hazel Kaur and Edward Chubb. The banner incorporates a stylised depiction of an Aboriginal family, which serves well to draw one’s attention into the flyer. The nine words bracketed underneath are intended to give people a clear impression of the affirming or positive qualities the support group will provide.
HALO HOUSE: Alcohol Support Awareness Centre

Sponsored by Gumbi Gumbi Aboriginal and Torres Strait Islander Corporation

“Halo House is an Indigenous, non-government organisation whose primary focus groups are substance dependent persons, families and communities who are addicted to alcohol, cannabis, volatile substances or tobacco.

Halo House provides life skills counselling, therapeutic counselling, referral services, alternatives to drug use, cultural initiatives and health services. It is abstinence oriented with an awareness program, residential and non-residential facilities available to clients.

List of Services available at Halo House:
* Alcohol Support and Awareness Program
* Domestic Violence Counselling (Male and Female)
* Indigenous Women’s Group
* AA Meetings
* Reiki
* Narrative Therapy
* Referrals.“

... Extracted from Halo House pamphlet.

The above elements of Gumbi Gumbi’s Halo House pamphlet reveal the ‘good practice’ it is displaying in the holistic range of services it provides to Indigenous clients. These services are aimed at the immediate causes or triggers of family violence episodes, at both men, women and children, and also the underlying problems making them apart of a pattern of behaviour that is difficult to break away from.
SHAME STOPS YOU FROM DOING THINGS SUCH AS:

TALKING OUT
SEEKING HELP
BRINGING ABOUT CHANGE IN YOUR OWN LIFE
OVERCOMING FAILURE
FEAR OF WHAT FAMILY THINK: “YOU MADE YOUR BED, LIE IN IT”
WHAT KIDS THINK AND HOW IT AFFECTS THEM

VENUE: ‘Halo House’
WHEN: every Monday
TIME: 7:00pm

S H A M E

T U N A F
O R D K F
P T I O R
N T

TO STRENGTHENING SELF

The above flyer illustrates the simple but effective way in which the Gumbi Gumbi project team has used culturally accessible language to get across its message and advertise its services.
1.4.7 Murrigunyah ATSI Corporation for Women - ‘Family Safety Program’

This project’s Mentor, Sandi Taylor, visited this group numerous times over the course of the PADV Mentoring and Evaluation Scheme. She made visits specifically to document good practice on 24 January, and 04 and 15 February 2002.

The Murrigunyah organisation operates from a Woodridge housing commission house, in the Logan City region, south-east of Brisbane. It is located in close proximity to other community-based organizations and Centrelink. The house accommodates the following facilities:

* Reception and waiting area for clients
* Two separate administration offices
* One large room accommodating two office cubicles, library and Boardroom;
* Kitchen

Both the management committee and staff are involved in some planning for the future through their investigations into extending the existing premises or multiplying the number of premises out of which the organisation operates.

The general aim of the PADV funded project was to develop, trial and assess a family violence prevention model or strategy. This goal was to be achieved through (a) community consultations, (b) research into appropriate existing services for local Indigenous families, (c) collaboration with relevant agencies to coordinate support for local community, and (d) assistance to service providers in terms of knowledge and training in culturally appropriate services.

Community Education / Behavioural Management Programs

Murrigunyah Aboriginal & Torres Strait Islander Corporation for Women has been incorporated since 1995, and over time has built a strong reputation in and garnered respect from the local area’s Indigenous community. From Sandi Taylor’s assessment, the organisation’s staff showed themselves to be willing to work with non-indigenous agencies, and accept guidance and input from other agencies. They were also seen to be friendly and able to provide appropriate support and casework in the community.

The Murrigunyah organisation gives ‘cultural appropriateness’ advice to mainstream agencies. This exchange is facilitated through their timely identification of issues important to the community and positioning them within their own, and other, organisational service delivery models.


Listed below are the numerous workshops that were organised for, and on behalf of, the local Aboriginal and Torres Strait Islander community:

* Five ‘Drug & Alcohol’ Workshops
* Two Community Legal Workshops
* One workshop to discuss child care and playgroup establishment
* One Nutrition workshop
* Two family violence workshops
Two ‘family excursions’ to Nungeena Aboriginal Women's Site for respite, healing and social interaction

The attributes of the family violence worker that were vital to the success of these workshops, and the PADV project as a whole, were:

* Genuine passion and commitment to help individuals affected by family and/or domestic violence;
* Neutral cultural position, the worker was originally from Fiji and had no perceived alliances and/or biases with any family groups within the local community;
* Was a self-starter and highly motivated;
* Gave respect to men, women and young people;
* Was inclusive;
* Engaged the target group in the planning of community initiatives, which invariably leads to participation and ownership;
* Worked professionally and collaboratively with other service providers.

The drug and alcohol workshops were facilitated and planned in partnership with the Department of Youth & Family Services (YFS) and Murrigunyah. The three YFS staff were very experienced facilitators. All of these sessions were highly successful and demonstrated good practice during the development and planning, delivery, and evaluation stages.

Development and Planning Stage:
* The local Indigenous community was widely consulted about the concept of drug and alcohol workshops for their community.
* A wide spectrum of community views and opinions were drawn from this consultation phase, and these were incorporated into the planning process. Issues or topics raised by the community, such as: (a) the types of drugs, (b) how drugs affect people, (c) how to deal with violent people affected by drug and alcohol, (d) legal implications, and (e) terminology, were included in the workshop programs.

Delivery Stage:
* Flexible and informal approach of the facilitators, they ‘went with the flow.’
* Facilitators were experienced and acknowledged in the community as ‘community workers,’
* Facilitators placed ‘power’ back into the group by asking them which drugs they would like to speak about and in what order, and what related issues are important to them.
* Being inclusive – facilitators involved all participants, from elders to young people, in the discussions - also engaged young people in a drug induced state.

Evaluation Stage:
* The information was designed to be relevant to participants, and could immediately be utilised to improve their situations. The workshops were successful because drug and alcohol problems were impacting on people lives, in significant ways, and to the detriment of their health and safety. The sessions provided participants with much useful knowledge and tools to respond more effectively to the impacts of drugs and alcohol they were experiencing.

Family Violence Workshops - Tiddas Support Group
The development and facilitating of these workshops were done by members of the Tiddas Support Group.
Group. This group is comprised of Aboriginal and Torres Strait Islander women who have experienced family and/or domestic violence. It provides peer support, and by doing so gives individuals the opportunity to can heal and be empowered. It increases their capacity to respond effectively to family and/or domestic violence.

Successful components of these workshops:
* The women were highly motivated and wanted to create a safe and nurturing environment in which women could feel free to speak openly about their experiences.
* The collaborative efforts of the Tiddas women enabled group capacity building to occur, heightened levels of self-empowerment, and strengthened the emotional, spiritual and physiological resilience of members.
* The Murrigunyah family violence worker established a strong rapport with the Tiddas Support Group, and this workshop was only one of many projects initiated and developed through this channel.
* Key discussion points at the workshop were issues relevant to the members of both groups. These were: safety concerns, crisis accommodation facilities, knowledge of legal rights, grievance procedures to follow when services providers (eg Police and DV Hotline) are not providing appropriate service and response to Indigenous women affected by family and/or domestic violence.

Nutrition Workshop
The workshop’s participants were Indigenous women and young people. A dietician from the Department of Youth & Family Services (YFS) facilitated it.

Sandi Taylor believed that the development and planning stages of this workshop were successful and demonstrated good practice because of the level of community participation that was achieved. This imbued the participants with a strong sense of ownership regarding the workshop and its program. Pre planning was done mainly by members of the Tiddas Support Group, who also designed flyers to advertise the workshop. The workshop was advertised well amongst family groups and the community through word-of-mouth.

The delivery stage was deemed successful for the following reasons:
* Informal structure and atmosphere;
* Workshop held off-site, at a place neutral for all members of the community;
* Inclusion of young people, particularly ‘sniffers’ whom came in off the street and wanted to participate with family members;
* Meals being prepared were culturally appropriate and nutritious, but also within the family budget;
* Young men participated in cooking and washing duties.

’Healing our Women’ Workshop
This workshop was conducted outside Brisbane, at a property owned by the Nungeena Aboriginal Corporation for Women’s Business and located in the Glasshouse Mountains hinterland of the Sunshine Coast.

Development and Planning Stage Good Practice:
* High degree of participation and ownership by members of the Tiddas support group
* The workshop was associated with former workshops held at Nungeena, and built on personal
and spiritual development for women started earlier;
* Familiar with previous workshop and their intentions - tied in to these;
* Women were given an opportunity to seek respite, within an appropriate cultural context/ environment, without having to feel guilty or as though they were compromising their family obligations.

Delivery Stage Good Practice:

* The ‘Life Skills’ facilitator was very experienced and respected within the community and the Tiddas Support Group. She used culturally appropriate methods and techniques from her background working in the prison system to demonstrate ‘life skills and personal development’ frameworks, which would engage the women;
* Program was self-paced to match individual and group dynamics, flexible sessions, ample time for individuals to ‘chill out’ when necessary;
* A staff member of Nungeena played supportive host to the group throughout the two-and-a-half day program, and also participated in various sessions;
* A non-indigenous woman facilitated massage and relaxation sessions. She conducted a meditation session first, then massaged eight ladies over a period of eleven hours. The women responded positively to this modality and such physical therapies were to be incorporated into future workshops held at Nungeena;
* A ‘cultural tour’ was facilitated by a young Aboriginal man – the son of a staff member. This tour encompassed site visits to stone quarries, hunting grounds, story places and ceremonial grounds. The ladies were taken to some sites not usually accessed by the general public. The session reaffirmed the cultural significance of country and increased their own knowledge about Aboriginal culture and their place within their own community.

Consultations Regarding Family Violence Held with Indigenous Men in Logan Area
In November 2001, the Murrigunyah organisation engaged a trained consultant to conduct consultation with men from Logan’s Indigenous community. The purpose of this round of consultation was to gather information about these men’s perceptions of family violence in their community, and to identify ways in which such information could be used to involve them in reducing its occurrence.

The consultant learned from the focus groups that were convened that there was a real lack of culturally appropriate services and educational material targeted at men. There were no male advisors/violence workers available for them to talk over problems with. Previous intervention efforts had failed because they misinterpreted the underlying social and economic dynamics experienced by Indigenous men in urban communities, and the sense of marginalisation they felt. There was an identified desire among men to utilize kinship systems and relationships to intervene and prevent episodes of family violence.

The consultant evolved a series of recommendations drawing on information gathered during the consultation process. These were:
* Develop culturally appropriate information booklet for local Indigenous males;
* Fund and resource a location from which community development services aimed at men can be run;
* Employ a male violence worker;
* Establish a Mentor Intervention Centre where family violence prevention methods can trialed;
* Fund diversionary program of music, cultural activities and sports for men and boys;
* Establish a local Men’s Group.

The report produced by the consultant went on to document important anecdotal information about local Indigenous men and their perceptions of the causes and contributing factors in the occurrence of family violence in their communities. For example, the kinds of triggers that were commonly identified were:

* misuse of alcohol or drugs
* man’s inability to handle problems
* no access to appropriate services (no one to talk to and seek advice from, no place in which to ‘cool off’)
* poverty and lack of employment opportunities
* feelings of helplessness and inadequacy regarding inability to fulfill traditional male role of ‘breadwinner’
* lack of resources to respond effectively to problems being experienced by young people (eg harassment by police)
* dominance of aggressive female or male partner
* excessive jealousy

Murrigunyah Family Violence Project Flyer
The following two pages feature images of Murrigunyah’s information flyer that was made up for its Family Violence Project. It provides a photograph of the organisation’s staff on the front flap, and on its back it indicates where they can be located. Inside the flyer clear information is given, in the form of dots point lists, about what project services Murrigunyah can and cannot provide. Its design uses coloured headings and bold type to organise these lists and differentiate bits of information within them. This allows a reader to preform, either a quick scan of the pages for essential points, or a deeper perusal.
Figure 1.4.8 is the front piece of the Murrigunyah organisation’s flyer describing its PADV-funded family violence project. The sheet folds into three parts.
Figure 1.4.8 is the back piece of the Murrigunyah 'family violence project' flyer. Refer previous page for the front piece.
1.4.9 Sandgate Indigenous Network ‘Safety in Families Project’

The good practice model relating to Indigenous young people that were being developed and adhered to by Sandgate Indigenous Network, addressing the needs of children and young people affected by family violence was seen as one of this PADV Indigenous Family Violence project’s most important potential outcomes.

The Indigenous community served by the Network and its PADV project live in the outer, northern Brisbane suburbs of Boondall, Bracken Ridge, Brighton, Deagon, Sandgate and Taigum/Fitzgibbon. Many families have moved into the area from Cherbourg Aboriginal Community, and they experience high levels of homelessness, housing disadvantage, unemployment, drug and alcohol dependence and family violence.

Five significant events and/or programs, which targeted young people, were undertaken under the auspices of the ‘Safety in Families Project’ and are to be profiled here. These were:

• a Youth Camp
• Domestic Violence Week Activities
• a Workshop at Sandgate High School
• an Art Exhibition
• a Playgroup

**Youth Camp**

The youth camp provided 24-hour supervision and care for 25 children and young people aged between 8 and 16 years over a one-week period (from 25 to 29 June 2001). The camp’s activities included small workshops focused on young people’s education and the sharing of everyday life experiences. Sports and cultural activities were also incorporated into the camp’s curriculum.

A number of good practice models were in operation at the Youth Camp.

Elders and other Aboriginal and Torres Strait Islander people were encouraged to participate over the course of the week, not only in various scheduled program sessions that were run, but also in less formal situations. The strategy of involving these older community figures with the young camp attendees provided a positive learning experience for both groups.

The Youth camp’s success was evidence of the project team’s sound understanding of the young people’s need for respite from home environments where family violence is frequently occurring. Part of the approach taken was to provide them with a structured yet nurturing setting, in which they could participate in activities at their own age level without feeling burdened by responsibilities beyond their developmental capacities. Within this healing-focused environment Indigneous children and young people were engaged in cultural activities, such as learning traditional dances, arts and crafts, which were aimed at strengthening their cultural identities and thereby their sense of self-worth.

**Domestic Violence Week Activities (including School Workshop)**

Prior to the commencement of DV week, workers had established links with Aboriginal and Torres Strait Islander students at the Sandgate High School. Building on the rapport created through informal workshops in which family violence issues were discussed, the students were invited to
participate actively in the DV week’s program. Students made a banner and marched with others in the street parade, participated in celebrations and spoke publicly on the day.

The good practice models evolved during DV Week activities and at the School Workshops include:

- The practice of bringing all sectors of the target community together, in particular incorporating young people into the community circle and allowing their concerns to be heard, despite the fact that culturally they do not occupy a defined place and have previously had Elders and/or other adults speak on their behalf.

- Initiation of an empowerment process in which young people affected by family and/or domestic violence are provided with an opportunity to describe their needs and traumatic experiences to an audience other than their immediate family group, that enables them to find their own voice.

- The participation of students in the public domain enabled them to gain a better understanding and level of awareness regarding family and/or domestic violence. Through this carefully regulated exposure they learnt that this type of abuse is widespread, and can occur in both Indigenous and non-Indigenous communities. It also reinforced the message that family violence could not be condoned no matter what the circumstances, and dispelled the erroneous notion that ‘culture provides an excuse to beat people’.

Art Exhibition
The Sandgate Indigenous Network organised an exhibition of art entitled ‘Indigenous Perspectives’ at a local gallery. A prominent Aboriginal artist, Gloria Beckett, was included in this showcase of Indigenous work. Proceeds from the art exhibition were donated to the Indigenous Playgroup, another of the PADV-funded project’s initiatives.

The good practise models that were identified in relation to the art exhibition were as follows:

- The act of enabling Indigenous young people to express their individual life perspectives through their art and craft achievements, bolstered their personal sense of identity.

- Their self-esteem was also boosted by the Network’s providing an opportunity for their work to be displayed alongside a respected Elder and artist within the community.

- The support and encouragement given to young people in their artistic pursuits and during its public display.

- The provision of an opportunity for young people to participate in the process of ‘giving back’ to the community through their own efforts. This was particularly important because young people are usually denied this sense of having made a tangible contribution as they do not generate an income. Also this devise served to negate the implications of their usual cultural standing wherein their capacity to satisfy cultural obligations and circulate social capital within the community is diminished.

Play Group
This Play Group was managed by Aboriginal and Torres Strait Islander parents. It was set up to support all mothers and their children, and proved to be especially useful for young mothers to whom mothering and/or parenting skills had not been successfully passed on by their parent’s generation. [Note: An alternate reason for some young mothers lacking these skills, is that they do not have family support close by.]
The good practice models that were identified in relation to the play group and young mothers, were as follows:

- Fostering the ready inclusion of young mothers within the group, and encouraging their interaction with older, more experienced mothers.
- Individuals within the group would nurture and mentor the young mothers.
- Provision of an opportunity for all mothers to bond, build respect, and transfer knowledge and skills.
- Peer support networks established through the group’s meetings, are strengthened during common activities.
- The play group provided a forum in which young mothers were encouraged to be loving and caring without being ‘shamed’ by their initial inability to do so.
1.5.0 Apunipima Cape York Health Council ‘Stepping Up Project’

The Apunipima ‘Stepping Up Project’ has the objective of a community controlled counselling service delivered to participating communities by ‘natural helpers’. It is based on a ‘triage’ model of providing support, healing and training that aims to build community capacity within ‘Natural helpers’ to respond to family violence events and presentations. The model for confronting indigenous violence in communities in the Cape challenges the widely applied approach of identifying perpetrators and victims by promoting ‘no blame’. It acknowledges that women are also capable of committing family violence but that men need to accept responsibility for initiating most of the violence. Highlighting the leadership role men play in understanding and preventing family violence if they are to be genuine leaders of people.

Reporting statistical evidence of violence is the basis of community funding to address family violence and the project revealed that the majority of community organisations or services were not recording incidences of family violence. Maximising the training network beyond the natural helpers to incorporate community health workers, police, health professionals, schools, to record presentations of violence and referrals promotes a culture of family violence awareness. In order to achieve this the Apunipima team defined family violence to include, physical, emotional, sexual, social, economic, cultural and spiritual violence.

Participating communities were Kowanyama, Hopevale, Old Mapoon, Coen, Wujal Wujal and Cooktown. The Apunipima team worked in conjunction with multiple key community agencies, organisations and individuals to target delivery of training programs to a range of groups. For example at Kowanyama meetings were held with fourteen different groups and a range of individuals eg. family community development worker, refuge worker, Family and Community Services workers. Follow up training and meeting agreements were negotiated with:

* Men’s Group
* Women’s Group
* Kowanyama Council
* Kowanyama Police including Community Police
* Kowanyama School
* Justice Group
* Kowanyama Health Clinic
* Church of England
* Offenders and victims
* Parents from Kowanyama School

The project recognised that the prevalence of violence in some communities was evidenced amongst some participants as an accepted ‘norm’ arising from socialised use of violence as a ‘first option’ response to any aggravating situation. ‘Stepping Up’ commenced a renewal of community social intolerance to unacceptable behaviours and the acceptance that this could not feasibly be targeted by a single project strategy. The auspicing organisation of Apunipima Cape York Health used a multi-strategic approach targeting Cape York Men’s Forums, Cape York Men’s Leadership Forums, Cape York Men’s Health Forum, Cape York Alcohol Strategy, National Indigenous Male Health Convention to extend the impact of the projects objectives. The following Figures 1.5.1-1.5.3 illustrate how Apunipima utilises publications to report on community forums and events, in order to promote and disseminate the projects objectives and outcomes.
The holistic nature of the ‘Stepping Up’ project invites participants to identify training gaps and revise the training program to be more responsive, culturally appropriate and relevant. Participation was encouraged through family activities such as BBQ’s and video nights. A puppet show was specifically developed to present family violence issues to primary school children. The Training program, ‘Walk Away, Cool Down’ incorporates role playing and acting by the project team, in order to demonstrate that violence is an action and a choice individuals make. This is different to the anger one feels before violence is chosen. The message being that we can choose not to hit or to ‘Walk Away, Cool Down’. During the role playing by the male and female project team, when demonstrating heated points in family arguments where many choose to hit, the team stop and the male member of the team engages the audience in problem solving the situation, reinforcing that the act of violence is a choice, but also encourages people to develop problem solving skills, displacing reliance on the project team to provide all the answers. This training technique is a highly effective educational, behavioural change model and awareness tool.

The projects success is measured by high participation, requests for further training and acceptance of the project team and willingness of key community groups to be involved in dialogue and hosting the delivery of awareness and training programs. The projects inception readily assessed the reality of building capacity amongst communities and the natural helpers who first had to be nurtured and strengthened to address their own personal issues, individual behaviour and relationships. It is proposed that it will be several years before the natural helpers will be ready to take the step of delivering programs and the project specifically focuses on low literacy skills development in combating family violence.

The project team anticipate that a minimum of a three year timeframe is required to execute a project of this scale and that five years is more appropriate in order to have a sustained delivery in order to deal with high staff turnovers and the servicing difficulties of remote communities. The logistics of remote community delivery include a lack of agency protocols in dealing with family violence incidents, the lack of safe places for victims to retreat, avoidance of dealing with sexual assault issues, difficulty of sustaining ongoing men’s and women’s groups, lack of leadership from men and women in some communities and high levels of substance abuse.

(Extracted from Apunipima Project Team Field Visit by PMA, 2003; Success Works, 2.60, 2003; Apunipima Men’s Leadership Forum, 2002, Apunipima Action, June, 2002.)
Figure 1.5.1 Graphic model used by Apunipima at community forums to discuss the role of men’s groups at a community regional level play a role in overcoming family violence.
Figure 1.5.2 Advertisement for the Mara Ngi Cape York Indigenous Men’s Leadership Forum. Demonstrating Apunipima’s multi-pronged approach to increase awareness of men’s roles in understanding and preventing family violence

Figure 1.5.3 Apunipima Action - Cape York Health Council’s News Letter
1.5 Northern Territory Good Practice Examples

1.5.1 Miwatj Health Aboriginal Corporation - Raypirri Rom DV Model

In overview, the aims of this project are to: (a) conduct consultations aimed at identifying culturally appropriate models for dealing with family violence, (b) implement the models using the skills of family mediators, and (c) strengthen partnerships with relevant service providers. It is intended that a Reference Group guide the piloting of a family violence response model in three Yolngu communities. As at April 2002, the consultations by an Elder had been carried out, and of these a draft model had been devised. It is this ‘draft’ model that is under discussion here.

The Yolngu community served by Miwatj Health AC, and in turn, the PADV project, is situated in eastern Arnhem Land. The Miwatj organisation operates out of the town of Nhulunbuy on the Gove Peninsula.

The “Raypirri Rom” progress report clearly states that, according to the traditional Yolngu value system, incidents of family violence are dealt with by keeping families together as much as possible, certainly within close proximity, and utilising the assistance of relevant members of the wider familial circle. The families as a whole would be involved in negotiating the nature of the differences between the specific people involved and proposing solutions. It is suggested that the model so far devised would reinforce the merits of this Yolngu strategy and give pride and dignity to the community.

The following lines are extracted from the MHAC Progress Report entitled “Rapirri Rom: Healing Yolngu Families” (March 2002) that was submitted to and accepted by OSW. They describe the FV intervention model proposed. [Terminology Note: Balanda - white man, Rapirri - customary & traditional code of ethics, and Rom - Yolngu law.]

“FAMILY VIOLENCE MODELS

During consultations it became clear that there is a marked difference between Yolngu and Balanda approaches to solving family breakdown problems.

Balanda see it as mostly a perpetrator/victim problem. Individuals or couples, in most cases the “husband” and “wife”, are encouraged to seek counselling from an independent, professional counsellor. Should this not succeed and violence becomes unendurable the (so called) victim can seek refuge, take out a restraining order, or have the perpetrator charged for assault. The key characteristic of this process, illustrated below in Diagram 1, is that it focuses on the individuals – perpetrator and victim – and seeks to get them to resolve the problem. The extreme outcome is usually one of them ending up in isolation or incarceration.

The Yolngu approach is quite different. Its main characteristic is that a holistic approach involving the whole family is used to resolve the problem. This model is illustrated in Diagram 2, below.
Whereas the Balanda approach is linear, the Yolngu is circular and holistic in potential (provided that it is supported by Yolngu and Balanda structures).

It is recognised that a combination of the two approaches may occur. When they do, it will be important that they compliment each other and do not cause confusion.” (page 20.)

[See following two pages for Diagrams 1 and 2.]

By dealing with family violence according to a strategy based on traditional Yolngu processes, those consulted believed that the problems arising out of the current Balanda inspired approach could be avoided. These problems revolve around the ‘perpetrator’ of violence being taken out of the community and away from their families, and caught up in the criminal justice system.

Diagram 1. Victim/Perpetrator Model
Illustrates diversionary model, which excludes family involvement.

Figure 1.5.2   Diagram 1 is taken from MHAC’s Progress Report ‘Rapirri Rom: Healing Yolngu.’
Diagram 2. Holistic Model
Uses the Rom to sort out family violence problems.

The holistic Raypirri model illustrates the inclusive nature of the healing process. The black circle symbolises the whole Community cycle.

- Stage 1 - central focus for family involvement.
- Stage 2 - assistance is sought for solving problem.
- Stage 3 - family members are called for how the problems are to be solved.
- Stage 4 - decisions are made under Yolngu Rom.
- Stage 5 - family is reunited.

Figure 1.5.3  Diagram 2 is taken from MHAC’s Progress Report ‘Rapirri Rom: Healing Yolngu.’
1.5.4 Tangentyere Council - Remote Areas Night Patrol Support

The overall aim of this project was to assist remote area night patrols in developing accountability procedures through the purchase of administrative support and training. Training centred around incident reporting has occurred in a number of NT communities, including Yuendumu, Canteen Creek and Ali Curung.

**Incident Report**

The first good practice item, related to running of the night patrols, that has been selected by PMA is the project’s incident reports. A ‘Sample Incident Report’, developed using information supplied to PMA by Tangentyere Council are the initiators of the both the Remote Area Night Patrol and the Incident Reporting Project. This ‘Sample Incident Report’ is an amalgam of Incident Reports that various night patrols have developed for use by their officers. These reports are based around images rather than words, and in doing so help reduce the impact of language barriers and low literacy levels, and provide an appropriate and convenient reporting method for use in emotionally and physically charged situations.

All variations of the night patrol reports were based on generic ones produced by Blair McFarland, copresenter and cultural broker for Legal Skills night patrol report training. The scope for each individual night patrol to design their own report format allows them to include information that is meaningful for them and their community setting.

**Activity Report/Chart**

The second good practice item shown here is the Tangentyere Council’s RANP Activity Report. A segment of this A3-sized, coloured chart is provided here (see Figure 1.5.6). It tracks the major activities of the Remote Area Night Patrol (RANP), and was developed as a method of reporting to the Reference Group. The visual information displayed on the chart is well understood by members of the group and, as with the Incident Reports, overcomes language and literacy barriers. Note that the pictorial key running down the left-hand side of the page is used to fill in the diary or calender and record what the program has been engaged in over the course of a year. These activities range from legal skills workshops to bush meetings and meetings with Police and other relevant agencies.

Blair McFarland describes how the chart has proven useful in relaying to various night patrol representatives how the visual incident reports work, and how some are investigating the possibility of using this form to record their own schedules of work. It is still under development.

**Note:** Both of these good practice examples will be further documented in PMA’s proposed Evaluation Report.
### SAMPLE NIGHT PATROL INCIDENT REPORT

**DATE:** 20/09/01  
**TIME:** 11:30 PM

**NAMES of those involved:** Jane and Roger Smith  
and John Mills

---

#### INCIDENT LOCATION

![Map of Incident Location]

#### NUMBERS OF PEOPLE INVOLVED

- **MEN:**
- **WOMEN:**
- **KIDS:**

#### TYPE OF INCIDENT

- **DOMESTIC VIOLENCE**
- **INJURY**
- **FIGHT**
- **ALCOHOL**
- **ARGUMENT**

#### NIGHT PATROL ACTION TAKEN

- **POLICE**
- **FAMILY HELP**
- **TO SAFE HOUSE**
- **TO CLINIC**

**NAME OF OFFICER/S:** Alex Jones and Sally Monk

---

Figure 1.5.5 Sample incident report prepared by PMA using the various versions submitted by Tangentyere Council’s Remote Area Night Patrol project.
Figure 1.5.6 Segment of the Tangentyere Council Remote Area Night Patrol project’s Activity Chart or Worksheet.
1.6 New South Wales Good Practice Examples

1.6.1 Gudu Wondjer Safe House - Respect Project

The overall aims of this project were to consult and workshop with men on family violence solutions, to establish a male mentor system, and to increase partnership links to other relevant services. The good practice being displayed by the Gudu Wondjer group incorporates aspects of the following: Social Capital and Community Capacity Building, Networking and Stakeholder Engagement. In her submitted visit report Sandi Taylor identified certain ‘Intervention Strategies,’ which she believed form the basis for this project’s good practice, and revolve around the appropriate ways in which the project coordinator carries out his work in the community.

The attributes of the ‘Respect’ worker of significance here are:
* High credibility and standing in the community
* Respect from different groups and ages in the community
* Ability to communicate in a non-threatening manner
* Ability to relate and interact between partners and families.

The ‘Respect’ project worker operates specifically in collaboration with the Women’s Officer on client cases within the organisation. Referrals to other community organisations to support the client’s needs are also provided.

The good practice methods of engagement ST identified as being practised by the ‘Respect’ worker are summarised as follows:
* Treat each person the same, regardless of social group or clique;
* Don’t speak down to people;
* Treat and speak to people as if they were your own child or a member of your family;
* Speak in a genuine voice, mean what you say;
* Do not berate or use insulting language to individuals;
* Be tactful and diplomatic;
* Use a conciliatory approach;
* Inform individuals up-front that ‘you’ are not a trained counsellor but can still help them;
* At an appropriate time use an ‘icebreaker’ to set the scene – attempt to get both parties to draw up a checklist to identify factors which cause stress and frustration to either partner (eg using drugs and alcohol, financial money matters, social activities, gambling). Get an agreement from both parties to work on eliminating and/or resolving the checklist. This checklist marks the beginning of engagement and collaboration with people experiencing family and/or domestic violence;
* The couple can choose whether to use the checklist or not, and in their own time, this discretion
enables the couple to retain their own empowerment and to manipulate it according to the
peaks and troughs in their relationships. The ‘Respect’ worker acts as a support person to the
process. He does not actively seek to monitor how things are going; he watches and waits for
signs from the couple and community that the problem is being dealt with. He plays a passive
facilitation role, remaining in the background but at all times accessible to people regardless
of hour of the day or place. He leaves the discretion with them to approach him when they
wish to not the other way around;

* The ‘Respect’ worker uses scenarios involving family violence and injuries relating to family
violence as a poignant reminder to perpetrators about the repercussions of family violence
and the adage around – ‘Treating people the way you want to be treated’ and practising respect;

* Another approach to engage men in particular is to keep them busy and observe their habits
and lifestyles. Introduce new activities to change their lifestyles. Involve other men to
encourage participation. Link different social groups and involve them in similar type activities.
Link perpetrators and non-perpetrators. Build social capital with the groups to look out for
each other particularly within the social environment eg drinking at pubs and clubs, ensuring
that the men don’t go home intoxicated or in a aggressive or vulnerable emotional state which
could easily lead to family and/or domestic violence situations with their spouse or other
family member. Examples of activities are – Football Tips Competitions, Fishing, Golf,
Camping etc;

* The ‘Respect’ worker talks to men about life, their lives – (As an Elder he has intimate
knowledge of their lives he has witnessed their lives and has been part of the process). He
talks to them about relationships, how to improve relationships not only with their partners
but also with family and friends.
1.6.2 Southern Women’s Housing Inc. - Koori Domestic Violence Inter-Agency Group

The overall aim was to establish a Korri Worker’s network that could develop local solutions, and provide scope to develop alternatives for existing services. The good practice being displayed by this group incorporated aspects of the following: Social Capital and Community Capacity Building, and Networking. The following material is drawn from Sandi Taylor’s submitted visit report.

As ST observes in her report, members on this project’s reference group possessed extensive knowledge and experience in the area of family and/or domestic violence, and community welfare issues. Their strength lay in their ability to remain committed and focused to the task at hand. Many of them sat on other community organisational committees. She also observed that social capital had been built and established through other social and cultural mechanisms. Each member had a similar employment background and had worked in the Koori community for many years. They had all strived for other goals and aspirations on behalf of the community. These challenges have forged social capital and cohesion into a strong bond between colleagues. Reference Group members also displayed a willingness to share information, to play a part as agents-for-change in their communities, and to care and nurture people. Each member felt that they were culturally obligated to perform such tasks.

ST believes that the important first step in the process of establishing and running a DV program, that all members acknowledge family and/or domestic violence is a problem in their community, had been taken in this community. Having made such an acknowledgment enables the group to take affirmative action; to complete such tasks as selecting the right person for the job, to conduct research and compile data for the inter-agency and/or reference group to act on.

ST listed further aspects that contributed to the Gudu Wondjer project’s good practice in terms of social capital and networking:

* To have a stable committee – continuity;
* To have experienced old hands;
* People who compliment and support each other;
* Informal mentoring occurs between members;
* Don’t think you are indispensable;
* Be inclusive;
* Value people’s ideas, especially new workers;
* There is great synergy where members are of similar ages and share similar history, people relate better and the layers of social capital keep building as goals are achieved.

The way in which this project’s team had entered into the life of the community, and encouraged the embellishment of social capital and community capacity, was a positive example of good practice. The support workers, in particular Annette Scott, had established a ‘Koori Women’s Choir’. This choir was comprised of Koori women in the community who have previously experienced, or have been associated with, family and/or domestic violence at some time in their lives. These women had never sung in a choir or in public before. One of their first performances was for the Koori and non-Koori children at the local state school. They now sing at social gatherings, funerals and functions. This project has provided enormous pride and empowerment, not only to the women, but their families as well. It has provided an opportunity for women to connect spiritually and culturally within themselves in a form of healing, but also to reach out and connect to the community in a positive way.
1.6.3 NSW ROUND 02 - Miimi Mothers - Healing Families Our Way

The Miimi Mothers Aboriginal Corporation is located within the Bowraville region in the Nambucca Valley on the New South Wales Central Coast. Southern Cross University at Lismore is located within the Northern Rivers Region, and is the projects sponsoring body. The projects original intention was for a shared delivery of the project between the Southern Cross University team headed by Professor Judy Aitkinson jointly with Miimi Mothers organisation. The projects target group were families from Gumbaynggirr country. The SCU team were to deliver a range of educational packages centred around personal and professional development training workshops extracted from a more expanded package, titled We Al-li. Some of the training and healing workshops planned for the project comprised of:

(i) Dadirri - Listening to One Another;
(ii) Indigenous Counselling Skills Training;
(iii) Loss and Grief Counsellor Training;
(iv) Re-creating the Circle - Health and Well-Being as a Whole Body Mind Emotions Spirit Experience;
(v) Lifting the Blankets - Transgenerational Trauma and Trauma Recovery;
(vi) The Prun - Managing Conflict;
(vii) Addictions - Violence and Spirituality;
(viii) Family Violence - Family Recovery;
(ix) Women’s Healing Circle;
(x) Men’s Recovery Business;
(xi) Positive Parenting;
(xii) It’s my life but our future - a suicide prevention package and
(xiii) Working with Children - a healing package for children who are hurting.

The role of Miimi Mothers was to interface with community based networking.

* An initial indicator of good practice arising from the project delivery was the adjustment to the original project plan responding to Miimi asserting that they were not to be a passive recipient of the delivery of a community development healing project, rather they wanted the SCU team to obtain and gain an understanding of what community meant to Miimi and how they think and feel about it. Thereby adjusting the delivery specifically to community needs, outlook and expectation.

* The We Al-li programme is a principal example of an Indigenous community therapeutic response to the individual, family and community pain carried by people from their life experiences. The model devised in the various workshops attempts to deal with the traumatic impacts of multi-intergenerational experiences of colonisation, resulting in ill-health, individual family and community dysfunction, alcohol and drug misuse, inter- and intra - family violence, rape, child abuse and neglect, youth and adult suicide, suicide attempts and self injury.
We-Al-li is built on principles of integrating Indigenous cultural processes for conflict management and group healing, Eastern and Western therapeutic skills of trauma recovery, through action or experiential learning practices. The workshops program attempt to blend cognitive learning, reflection and emotional release within a training syllabus for multiskilling of workers in trauma recovery field, including healing and domestic violence, sexual assault, childhood trauma, and alcohol, drugs and other addictions.

* Project delivery is rarely executed consisely in accordance with original intentions and timeframes. It is often difficult to anticipate the dynamics between the consultant delivery team and the community organisation. One good example of proactive community project management rather than reactive is outlined when Miimi had become upset with the SCU consultant team leader over information written in the consultants teams report to OSW. Miimi’s reaction to the public release of this information was not anticipated by the delivery team. This potential conflict could have resulted in the project being discontinued. The Miimi community project coordinator, after receiving a number of calls from members of the Board of Directors upset at the inclusion of the information, contacted PMA to obtain advice and direction on the issue.

After quite a lengthy discussion, the community project officer was assured, that her initial response to gather the Board of Directors together and to encourage them not to be reactive to the circumstance, was the appropriate action. The problem was reframed by the mentor as one of managing consultant and clearly communicating their reasons to the consultant as to why this information should not be included. Miimi then organised for an external, but suitably qualified person to mediate a meeting with the consultant to discuss their concerns. The outcome was positive, although confronting for the community and SCU team, but both were willing to openly discuss the issue and come to a resolution.

* The original objective to train community women with accredited healing modules using the We-Al-li programme had to be revised. Training accredited healers was seen as an avenue to develop a sustainable economic base for the women to operate a healing centre, charging individuals, organisations or government bodies for healing packages. It was clear that in order to become healers, the women themselves had to be healed before they could assist others and the project delivery was adjusted to run the program as healing workshops.

* Formation of Bowraville Community Alliance and its role and study undertaken to date is providing some good outcomes especially given the short amount of time it has been functioning.

* The transgeneration impact from colonisation is one that has been documented in written text in Indigenous Violence research. A diagram, titled six-generational trauma-gram of an Aboriginal family living in Central Queensland which links historical events of frontier intrusion into Aboriginal lands and the resulting epidemics, massacres, starvations and removals of people to reserves to the subsequent generations who experienced protracted trauma, and removal of children (see Figure 1.6.2)
INTER-GENERATIONAL TRAUMA MODEL

(SOURCE: Adapted from Professor Judy Atkinson, 1st Progress Report, 2003 - Attachment 4, ‘We-Al-li’)

AITKENSON’S DIAGRAM OF SIX GENERATIONS OF INTER-GENERATIONAL TRAUMA
BASED ON A FAMILY LIVING IN CENTRAL QUEENSLAND

BRIEF HISTORY
1860-1930s
Epidemics
Starvation
Massacre
Removals

1880-1960s
Removals to Reserves
Child Removal
Government Surveillance

1940-1980
Continuing Removals
Government Intervention

1970

ABBREVIATIONS:
a/d = alcohol/drug misuse;
mi = mental illness;
ppv = perpetrator physical violence;
sa = sexual assault;
su/a = suicide attempt;
svp = victim - witness physical violence

Figure 1.6.4 Intergenerational Trauma Model Diagram (Adapted from Professor Judy Aitkenson’s 1st Progress report, 2003, Attachment 4, Titled, We-Al-Li.)
1.6.5 NSW ROUND 02 - Warlga Ngurra - Helping Ourselves, Community Based Outreach
The overnight camping trip organised by the Warlga Ngurra male outreach worker and a Karuah elder up the river by boat with a small group of young boys has established a relationship between the elder and the young boys which did not exist (in the same way) prior to this. The relationship provides a means for the boys to learn about their culture, have fun and gain respect for a community elder. It also provided an opportunity for this elder to discipline the boys both on camp and afterwards, such as in relation to their non-attendance at school and anti-social behaviour. In some instances these boys have approached the elder of their own volition suggesting to some extent he has gained their respect.

Re-establishing a positive relationship between young people and elders in the community is necessary for the re-establishment of healthy family values. Elders or other adults who can gain the respect of young people and who provide positive role models for them is a key to healing the inter-generational dysfunction and violence occurring in many families today.

1.6.6 NSW ROUND 02 - Barkuma Neighbourhood Centre - Message Prints
The art medium has provided a powerful tool for young people and children to express their feelings about family violence without having to verbalise them. The use of children’s art work and their messages for fridge magnets, bags, key rings etc. has provided a way for the messages to be distributed to the community in a less confronting way. The project has also provided a means for young people to have a voice and develop their creative skills, thus improving their sense of self worth. Barkuma has also become a place where young people can come and be listened to, feel safe, talk about their problems with Barkuma staff as well as do their art work.

Barkuma organised a workshop with young people (it was mostly/all males) and the Police. The local police were available for young people to bring their cars to be assessed for roadworthiness without the threat of being prosecuted if their car was faulty. This was very popular and a lot of young people participated.
1.7 Victorian Good Practice Examples

1.7.1 Secretariat of National Aboriginal & Islander Child Care S.N.A.I.C.C. - National Family Violence and Child Abuse Community Awareness and Prevention Campaign

Secretariat National Aboriginal and Islander Child Care (SNAICC) – ‘National Family Violence and Child Abuse Community Awareness and Prevention Campaign’. Two of the documents produced by this group are featured here. One is a brochure entitled ‘How safe is your family? And the second is an extract from a handbook entitled ‘Through Black Eyes’. The extract from the latter includes its credits and contents pages, which give contact details if you are interested in obtaining a full copy.
EMERGING GOOD PRACTICE - INTERIM GOOD PRACTICE REPORT
For the Mentoring and Evaluation Scheme (National Indigenous Family Violence Grants Program)
Funded by Partnerships Against Domestic Violence, a Commonwealth Government initiative.

SECTION 1.0

Prepared by PAUL MEMMOTT & ASSOCIATES
P.O. Box 6114, Brisbane QLD 4067.
p.memmott@mailbox.uq.edu.au
30 August 2003
SECTION 1.0

Prepared by PAUL MEMMOTT & ASSOCIATES
P.O. Box 6114, Brisbane QLD 4067.
p.mmemmott@mailbox.uq.edu.au
30 August 2003
EMERGING GOOD PRACTICE - INTERIM GOOD PRACTICE REPORT
For the Mentoring and Evaluation Scheme (National Indigenous Family Violence Grants Program)
Funded by Partnerships Against Domestic Violence, a Commonwealth Government initiative.

SECTION 1.0

Prepared by PAUL MEMMOTT & ASSOCIATES
P.O. Box 6114, Brisbane QLD 4067.
p.mmemmott@mailbox.uq.edu.au

30 August 2003
EMERGING GOOD PRACTICE - INTERIM GOOD PRACTICE REPORT
For the Mentoring and Evaluation Scheme (National Indigenous Family Violence Grants Program)
Funded by Partnerships Against Domestic Violence, a Commonwealth Government initiative.

SECTION 1.0

Prepared by PAUL MEMMOTT & ASSOCIATES
P.O. Box 6114, Brisbane QLD 4067.
p.memmott@mailbox.uq.edu.au
30 August 2003
Section E: DIRECTORY OF SERVICES AND RESOURCE INFORMATION

87

Resource Listing and Services Directory
88
State and Territory child protection authorities
89
Aboriginal and Islander Child Care Agencies
90
Multifunctional Aboriginal Children's Services
92
Family and Domestic Violence services
94
Family Violence Prevention Units
95
Services working with children and young people affected by family violence
96
Parent helplines
99
Aboriginal and Torres Strait Islander Legal Services
100
Legal Aid Commissions
102
Child Abuse and Neglect - useful contacts and telephone numbers
103
Related national organisations
104
Organisations which can provide further information and resources
105
Publications and handbooks
107
Educational resources
109
Useful websites
112

BIBLIOGRAPHY/REFERENCES
119

THROUGH YOUNG BLACK EYES